

# POPERY AND THE GOSPEL IN IRELAND.

THE wisdom of the British empire has been, for ages, engaged upon the question—what can be done for Ireland? and still does that unhappy country exist, an exception among the kindred of a free state, unblest and unblessed. That there is one principle only on which the problem can be solved, Christian philosophy will readily admit. For the deep-rooted evils which are mainly traceable to ignorance and superstition, the proper antidote must be the Holy Spirit's influence, in the simple administrations of an uncorrupted and a regenerating gospel. When the people of God shall act out their principles, and seek for Ireland the blessings of the eternal covenant, in the uncompromising declaration of his "whole counsel," then, and not till then, will the moral character of "Britain's sister" present the grateful aspect which is emblemised in her material verdure and fruitfulness—then, and not till then, will her wilderness and solitary place rejoice, and her desert be glad and blossom as the rose.

Upon those consistent Protestants who have not fallen into the stream of latitudinarian neology, the claims of poor Ireland are urged. Amidst the strifes of party and the clamors of faction, the gospel of God our Saviour is the only test of patriotism; and if the Word of the Lord shall not return to him void—if civilization and its blessings are concomitant with the diffusion of evangelical knowledge, there cannot be a second opinion among good men upon the negative cause of poor Ireland's continued degradation and misery. The churches have not discharged their duty to her. She must be regarded as a heathen country, and be taken up as a missionary region, in such a general occupation, by faithful and zealous men of God, as shall simultaneously work, with the Divine blessing, upon the morbid mass. This can be accomplished only by the same organised and systematic agency of the churches, that originated and maintains the several missions to the distant nations of the earth. In the mean time, however, particular cases of successful labor, in the heathen field of Ireland, invite a concentration of Christian liberality. Here and there the Lord is giving testimony to the word of his grace, and calling to his people to unite their energies for the permanent maintenance of his ordinances.

The city of Dublin is at once the metropolis of Ireland and the capital of her indigenous idolatry. The extent to which the abominations of Popery obtain among the multitude, and enervate a large portion of the nominal Protestants, is almost incredible. Calumny and insult are amongst the least severe of the persecutions to which those who will live godly in Christ Jesus are subject. Riot, violence, and bloodshed, are frequently experienced by the proselytes from superstition and vice, and

by the more intrepid ministers of the Gospel who dare to make war upon the Beast. Withal, the Word of God grows mightily, and prevails. During ten years of evangelical labor, including a permanent *Wednesday evening Lecture upon the soul-destroying abominations of Popery*, at EBENEZER CHAPEL, on the south side of the city, it has pleased God to bless the ministrations there, by awakening a progressive interest, until the little one has literally become a thousand, and the small one a great people. The accommodations have been, from time to time, increased to the utmost capacity of the building, until the only alternative for the frequent disappointments of multitudes, is the erection of a more commodious church.

Whilst the city of Dublin contains a population of nearly 300,000 souls, the aggregate accommodation in ALL its Protestant places of worship leaves a lack of provision for upwards of 250,000!!

The district for which this appeal is made, is one of the poorest and most numerous in the metropolis, including the teeming population of the quays and their sets.

A Popish mass-house has been recently built in the parish, at an estimated cost of £21,; and in Dublin and the suburbs, nine or ten gorgeous and magnificent temples for the Man of Sin are at this moment nearly completed.

After fifteen years' devotement to the spiritual interests of Ireland, during which he has entered more than the usual share of obloquy, made some pecuniary sacrifices, and escaped "deaths oft," for the Gospel's sake, the late Mr. Ebenezer calls upon his Christian brethren throughout the kingdom to assist him in his work of faith and labor of love, by building for poor but numerous and increasing congregations, a suitable church. It is contemplated to erect a plain, neat edifice, capable of holding 1200 or 1500 persons; the estimated expense being £3000, for one half of which the minister and congregation look entirely to those Christian brethren into whose hearts the Lord will put it to contribute of the riches of their liberality. The blessing of them that are ready to perish invites the co-operation of all to whom this appeal may come.

Contributions for "ICKLEFFE CHURCH, DUBLIN," will be thankfully received by thev. MR. M'CREA, on his tour (who will be happy to give further information); at the Bank of Messrs. LATOCHE & Co. Dublin; the WESTERN BANK OF SCOTLAND; or by any of the Trustees.

Signed for the Committee,

J. B. M'CREA, Minister.

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“ Elmdon Hall, February 17, 1838.

“ It will afford me much gratification to add £10 towards your fund for the Wickliffe Church, Dublin, where I trust you will long be enabled to preach the Gospel to our poor deluded people.

“ I am, your sincere and obedient Servant,

“ LORTON.”

“ Belfast, July 11, 1837.

“ The Rev. J. B. M'Crea is so well known as a public character in Dublin, and so well versed in the warfare with Popery, that he requires no commendation from me. I trust he will find entrance with all true Protestants, and be assisted by the genuine sons of our venerable Mother in the object in which he is engaged.

“ H. COOKE, D.D., LL.D.”